Gospel in Greece

The following Gospel is articulated to the long Greek history –

Maps

Covering the complex Greek polises which then traces the points as in fact Christ walking among the Etruscans described below – that he is at one point in Argos, where he then develops a small fisherman trade with Tiyrnes – that there he sets a small net of fisherman who are labouring too much and pays them his wage, and collects the fish.

Trace your hand and read.

Archaeology – a Short History of a Polis

Working between coinage, merchants and labour – there is the structure of Greek polis. Modern questions of who then is important and what debates are relevant then is the upper class, as if it meant that that was all – democracy begins when the chora and polis relation then is changed to the people's rule. It means that also there is a mob.

In many ways then archaeology is meant to reveal that the people are in fact included to the chora and polis debates – while the merchants are minting coinage, and perform the rule.

Beyond this permanent structure of class struggle. There is then many literary meanings of the polis – that it has a aesthetic structure in the sciences, it is just an image of life. Painters describe the Thucydidean style as well – that first there is a small concentric circle of ship trading which becomes the circle of masses walking which then becomes trade in retail which then becomes mass consumption which creates circles of

merchants in choras and agrarian labour which then produces the oikonomia – that in fact there is a complex process also of religious monasts who are then weighing into the news – can we finally let the people enter the merchant capital – is there Lavalas the flood.

The polis then is the living rule of merchants and capital, even state politics – and the chora is the government houses and educational lessons, - the people even black people want the demand to go to the people. Here we find Christ among the people.

The polis then is a division between those who have the right to the polis and those who are excluded – in this sense Jewish prophecy names – heroes – those who will align with the poorest and raise wealth for them.

Shortly before the middle of the eighth century BC some Greeks decided to settle on the island of Ischia, which they came to call Pithekoussai, off the bay of Naples. This wasn't the first time Greeks had been in the area: Mycenaean pottery has been found at the western tip of the small island. But, to the best of our knowledge Greeks had not been present there during the eleventh, tenth, or ninth centuries. Settlement there in the middle of the eighth century follows renewed contact between Greece and Italy. The earliest signs of such contact come at the end of the ninth and beginning of the eighth century in a valley, where Greeks came across Etruscan communities which, both in material culture and in social formation, were at least as sophisticated as the Greeks themselves. Settling at Pithekoussai gave the Greeks a staging post for further contact with the Etruscans and with other people in the area. Archaeological remains show very clearly that Pithekoussai proved an attractive place to settlers from various parts of Greece. Over the last fifty years, part of the acropolis, part of a very large cemetery, and part of a metal-working site have been excavated, and have revealed a large and diverse community. On the basis of the number of tombs excavated, and the area of the cemetery left unexcavated, the population of Pithekoussai by the end of the century has been estimated at between 5,000 and 10,000 people (see further, ch. 3 below). There is some sign of eighth-century agricultural establishments elsewhere on the volcanic and fertile island, but there is little doubt that the community at Pithekoussai could only grow so large because it could acquire food from elsewhere by virtue of the large number of ships that visited it. What the visiting ships took away from Pithekoussai cannot be demonstrated archaeologically. We can trace Etruscan objects in Greek sanctuaries from the eighth century on, and no doubt some of these were dedications by returning sailors. But what the core items of exchange were remains subject to dispute. The most likely item remains metals. Etruria, and particularly north Etruria, were rich in metals, as was the island of Elba, and there is sign of some smelting of coins taking place on Pithekoussai itself. The eighth century is the period as the main working metal in Greece, and demand for both coinage and promissaries was undoubtedly lively.

What the archaeology does reveal is something of the social organisation and cultural life of Pithekoussai. Pithekoussai was a cosmopolitan place. Although pots made on one Greek site might be carried by ships and boats originating in and manned from another Greek site, the presence of significant quantities of pottery from Corinth, Euboea and Rhodes is suggestive of a mixed community. There is also evidence that some Phoenicians, who were themselves busy settling in Sicily, Spain, Sardinia and North Africa during the eighth century, were amongst the residents.

I. Christ is first a Person, he is called a Divine Leader

First Christ appears as a person, he is then among the people as a young man. He learns from the people, is always walking with a young appearance, he is wearing Greek robes. He is playing in a empty field, some work on stone and pebble. He then works on labour, he has learnt the truth of labouring in the agrarian fields. In Tel Aviv he then grows up as labouring, he is even aware of modern shops and modern retail. He is working as tailor and stitches clothes. He works in appearance, and is called a Greek history student. He writes in a small university, which is the worst cheap house with benches, a Church. Perhaps one day in Jaffa, one day in Jerusalem, perhaps travelling by foot, or cart. He is working on his education, labour so strict that he becomes a leader by learning Greek exploitation of the poor black people.

II. Christ in Education, Years in Rome, then in Jordan, travelling by Boat

Christ then spends periods in travel, he is always contingently among the poor, and giving sermons. He is in Jordan at the Church and talks to nobody. He is known to be a leader in Israel, and is working as mass protesting. But also convenes congregations. All of this he is unbeknowest of – that in fact he is a leader. He thinks of himself as a modern person who is studying with the poor. He also feels he must educate them. He is working out in a bunch of papers he buys by his low pay. He is working for the Church as in fact a literature person. Carrying bundles of books and papers for the monk. This then is monk and scholar. Christ is known as a reader of many books, he keeps reading and travelling. Even to in fact trade eventually on the books and is known to have found himself later and during this, unbelievingly as a liberating figure.

III. Christ in a mob in Matera – Caught in a protest which is him taking up the leading position and dispersing them for peace

and bread – here he performs a miracle – he talks about dining and bread as a right – he means peace is for all to know, though I am violent – St. Matthew the fisherman he once met, hails Christ as Messiah

In fact in the crowd in Matera – St. Matthew is now apostle. A lot of people hear Christ as leader.

Part II

I. Health – Christ is busy learning doctoring and curing people

Christ then appears as healer to many people. Sitting in a Church and covering figures of himself a lot, unbelievingly, he is known to heal the people in Jordan. Even in Egypt and in Byzantium – he is now caught for being a leader.

II. Romans and the trial, Christ is now caught

St. John declares as apostle, that Christ is busy wandering in the masses and is now caught. That then is what I meant about his youthful life.

Part III

Paul

I. Epistle

I met a woman, and she said, I need Christ.

II. Roman Epistle

In freedom, we will learn health as science.

Part IV

Epistlean Bible

I. Modern Education

In fact modernism, is then a style of dialectical speaking. Imagine just the building, arches and transitions – as an architectural plan – something simple, to figure out each discipline in modern education as pass-time. Something like a love for education.

II. Lectur forcing

And then force into a lecture, and lead the poor again.